THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets.*"—AMOS 3: 7.

No. 6, Vol. LXVII. Thursday, February 9, 1905. Price One Penny.

THE WESTMINSTER CONFESSION REPUDIATED.

A LEADING PRESBYTERIAN DIVINE SAYS HE CAN NO LONGER BELIEVE IN ITS TEACHINGS.

THE leaven of the Gospel revealed anew in our day is working silently but surely into the hearts and minds of many thinking men. The creeds of men are crumbling, and divine truth is finding its way, even into the churches. Since the restoration of the Gospel through the instrumentality of the Prophet Joseph Smith, light has streamed out into the world, but men have not received it because of that instrumentality. However, when the same light has come to men by a seeming personal discovery, they have accepted it and proclaimed its wonders to the world.

In the year 1643, one hundred and ten leading divines from various parts of Great Britain met according to an Act of Parliament, at Westminster, for the purpose of reorganizing the form of government in the Church of England "and for the vindicating and clearing the doctrines of the Church of England from all false calumnies and aspersions." Among the results of this convention was the Westminster Confession of Faith, which has been accepted by the Presbyterians generally, and also by some other denominations, as a standard and binding expression of their faith.

There are some things in this confession which have created much discussion and religious strife. Many efforts have been made to amend some of its statements, but usually all such propositions have been voted down. The National Convention of Presbyterians at Los Angeles, in 1903, however, did away with the clause on infant damnation. Yet the confession does not seem satisfactory to many. Among the most noted dissenters of late is

the Rev. Dr. Carter, of Nassau, Long Island, U.S.A. Recently he repudiated entirely the Confession, and sent his statements to the Presbytery, to do with him as they deemed fit. This body did not ask for his withdrawal, but in spite of his renunciations asked him to "continue his connection with the Presbyterian communion. Speaking of his action the preacher is reported by the New York *Sun* to have said:

"I should like much, if Calvin were living to-day, to hear his emendations upon his institutions. I think he might make the general remark: 'Burn them; let us write another.' If Calvin were living to-day he would be chairman of the revision committee. He would bring down his fist upon this system of ours, and there would be nothing left of it but splinters.

"I had all these years borne the heavy burden of this creed and its system. It grew heavier every year. I felt that I must in the most open and earnest way declare my rejection of it. I gave up my pastoral work that I might not involve my congregation in the responsibility of this declaration, and planned this work of rejection to be the closing work of my life.

"I have been filled with amazement at the condemnation that has come upon me from certain quarters for sending my letter to the Presbytery. This condemnation appears to me like moral obliquity. Is it not a chief duty of every man, and especially of every minister, to be entirely frank and candid in his teachings, and, if he has serious doubts or if he diverges from the system taught in the church, is it not an imperative duty to consult his brethren and put himself in their hands as I have done?

"I challenge absolutely the complaint that has been made against me. I am ready to take the suffrages of all true men upon that point, and especially of honorable laymen. I seem to myself to have done a service to my Church. I have gone into the darkest room of the Presbyterian domicile, and into the darkest closet of that room, and the darkest corner of the closet, and opened the secret drawer, and thrown off the wrappings, and brought out into God's beautiful sunlight the system that is adopted—and not believed—and said: 'See your system!' The conservatives at such a time have a sort of fit, and cry tremblingly: 'Hush! Hush! Take it back and go away? Do go away yourself!'

"I am willing to receive all the severe judgment and ostracism that may come from many quarters and to stand out again in the open sunshine, and, holding this thing up say: 'In God's and in Christ's name, it is not true!' . . . There is no such world as the world of the Confession. There is no such eternity as the eternity of the Confession. It is all rash, exaggerated, and bitterly untrue.

"There is something deeply pathetic in the sad, patient look of the common people, the plain people, who fear that these dreadful things may be true because their leaders have never said that they were false. If no one else is ready to say it, I say it. The hard, cold, severe God of the Confession, with the love left out, is not our God.

"There is no such God as the God of the Westminister Confession. This world, so full of flowers and sunshine and the laughter of children, is not a cursed, lost world, and the 'endless torment' of the Confession is not God's, nor Christ's nor the Bible's idea of a future punishment."

MY EXPERIENCES WITH THE LATTER-DAY SAINTS.

[THE following is taken from a letter written by Horace Simpson, of York, to Elder Malcolm McAllister, of the Liverpool office.—ED.]

The first time I heard of the Latter-day Saints, I was given to understand that they were an immoral and deluded people, but I have learned far different since. At the time I heard this ill report of these people, commonly, though erroneously called by the world generally, the "Mormons," there were two Elders of the Church conducting a mission in the cathedral city of York, of which place I am a native and resident.

One evening after one of their open-air meetings, I remained to listen to a little discussion that took place between a person in the crowd and the Elders. It was in this way that I became acquainted with the Latter-day Saints.

I was invited by the Elders to spend an evening at their lodgings, so that we might have an opportunity to discuss their doctrines and beliefs. I spent many happy times with the Elders, who were ever ready to tell us anything with regard to so-called "Mormonism." I was always cordially received, and I eventually became deeply interested in their work.

I have investigated their doctrines, and I am convinced that theirs is the true Church of Jesus Christ. There is nothing lacking in its organization. If anyone disbelieves this statement, let him search the Scriptures and compare the teachings of Jesus Christ with the teachings of the Latter-day Saints, and he will find them to be alike in every way. They are preaching the true Gospel. Their method of preaching the Gospel is just as it says in the Bible, "without purse or scrip." The Elders leave their homes and loved ones and go out into the world to preach, bearing their own expenses. This I know to be an established fact.

I might say that I have always found them ready to tell us of their home-life, and I have had the pleasure of reading one of the largest American papers, the Christmas edition of the *Deseret News*. I know of no English paper which can touch it, and for anyone to say that the Latter-day Saints are an immoral and deluded people after reading this paper would be altogether absurd.

Let me tell how I became a member of the "compact," or believer in the Word of Wisdom. It is not generally known that the majority of these people are non-smokers, and abstain from all intoxicating liquors, tea and coffee. I had been to the Sunday evening street service with some friends, and after the meeting we went down with the Elders to their lodgings, where we sat and chatted about the Gospel. The conversation at last turned to smoking, etc. I was myself very fond of cigarettes. I had a packet of them in my pocket at the time. We sat talking to the Elders and they pointed out to us the evils of smoking, also of drinking tea and coffee. We must have talked about the subject for an hour and a half. I at last decided in my own mind to give up smoking, so I threw the packet of cigarettes into the fire. It, however, missed the desired mark, and the package fell into the fender. One of the Elders asked me if I really wanted them burned, and I answered, "Yes." He said, "It is a big thing to say that you will not smoke again." I, however, was convinced that smoking was injurious and I stuck to what I had said. I also gave up tea and coffee drinking, and from that time to the present I

have never tasted intoxicating liquors, tea or coffee, and I have never smoked since. I might here state that the friends who were with me also decided to give up these bad habits. Before we left, the Elders asked us if we would be willing to enter into a compact with them to abstain from the use of tobacco, liquors, tea and coffee. We answered in the affirmative, and to my best knowall have kept the promise. I can testify that God has blessed me in abstaining from these injurious things and I have never had better health in my life. I have been sorely tried with regard to smoking but I have been blessed and thereby able to overcome the evil entirely. Everyone who knows me is astonished that I could do without the article. I do not claim any praise—it is God's blessing that has helped me to refrain from this habit.

I had a most interesting experience during my summer holidays last year. I was traveling in Scotland at the time, and I was on the boat on Loch Lomond, when I noticed that there was a young fellow not far away who seemed to me to look like a Latter-day Saint. I went up to him and said, "Excuse me, are you from America?" "Yes," said the young gentleman, with a smile. I said, "Are you on a mission here?" and he replied that he was. I immediately got into conversation with him, and he introduced me to his companion. They were both delighted to see me. We were joined by two more of their comrades at another station on the Lake. They were all very nice individuals, and we had a most interesting Gospel conversation together.

On reaching the end of our trip, at Balloch Pier, I lost trace of the Elders in the crush for tickets, so my companion and I continued our journey, which eventually brought us to Glasgow. Here another remarkable incident occurred. My friend and I sauntered carelessly into the Queen Street station and looked about for our train. Having ascertained the number of the platform, we walked along to the train. Immediately in front of us were two smart looking gentlemen. When my friend and I got alongside them I said to my companion, "I think they are Elders," although I had never seen them before. I looked at them several times and became more and more convinced. Their appearance was that of ordinary Englishmen that anyone might meet. However, something told me that they were Elders, and when I had found a suitable compartment I put my baggage in and went across to the two gentlemen who had now come opposite my compartment. I asked them if they came from America, and the answer was "Yes." They told me they were Elders. One of them, Elder Condie, late of the Leeds conference, was going on the same train as myself, so we traveled together. I had a most enjoyable talk on the Gospel, and he told me of his missionary experiences in England.

I enjoyed my holiday in Scotland, but the crowning part was the meeting of the Elders. They were all so glad to meet me, and what struck me most was that they all talked about the Gospel so freely, making no secret of what they professed to be. They all had the same testimony to bear.

I could write much more about my experiences with the Latter-day Saints, but enough to say that I can testify that the Elders who come out to preach the Gospel are good men of noble character, and they are staunch and true friends.

DISEASED BY EATING PORK.

BY ELDER ALFRED A. ROBINSON, MEDICAL DEPARTMENT, ST. LOUIS UNIVERSITY.

A CASE of considerable interest came under the observation of the students of this university a few days ago, and thinking it would be profitable to the readers of the STAR, I take pleasure in giving a few facts regarding the same.

The subject was a man about thirty-five years of age. He came to the clinic for treatment for rheumatism (commonly called), as that was apparently his ailment. He was not entirely ignorant of medical science as his history showed that he had spent some time in the Hospital Corps, U.S. Army, and had had charge of a ward in an army hospital in the Philippine Islands.

The diagnosis of the doctor disagreed with that of the patient. Instead of pronouncing the case one of rheumatism, he decided that it was trichinosis. Upon further investigation a piece of his muscle was taken out and examined microscopically, which showed the presence of trichinæ in abundance. As trichinæ are acquired by man by eating pork, the gentleman had no difficulty in accounting for his condition. He had been employed as motorman on a street car, and being compelled quite frequently to take a quick lunch, was in the habit of eating hot pork sausage (weinies), obtained from lunch carts in the streets.

The parasite that gives rise to trichinosis is the *trichina spirales*. It is found in the rat, dog, cat, hog, and man. The mature male worm is about one-twentieth of an inch long, and the female one-twelfth of an inch.

The flesh of the trichinated hog, when taken into the system, is digested, liberating the trichinæ. They reach their maturity in about three days in the small intestine, where they increase in numbers, the survivors boring their way into the mucous membrane. From here they are disseminated throughout the whole body, frequently traveling in the lymph and blood streams, finally embedding themselves in the muscles, where they are seen coiled up in spiral form within a capsule. Here they live many years. They continue to hatch in the intestines.

A few days after the parasite gets into the system, muscular weariness and bodily fatigue occur. The muscles then become stiff and painful upon pressure and motion, and are often swollen.

This was the condition of the patient referred to above. Up to the present there is no known cure for this disease. There is, however, a way to prevent it—cease eating pork.

THE BEGINNINGS OF FAITH.

"THE first principle of true religion is faith," says Elder Charles W. Penrose, in "Mormon Doctrine." "This is the beginning of righteousness. It is the very root of the tree of life, and its sap runs through all its branches. 'Without faith it is impossible to please God.' And 'Whosoever cometh to God must believe that He is.' Faith, in its simplest sense, is the assent of the mind to, and its assurance of the existence of things unseen by the natural

eye. This is belief. In another sense, faith is a motive power, a principle of action. Examination into the secret springs that prompt us in the common affairs of life will show that faith moves us to exertion and excites us to perseverance. It is the assurance we feel of the existence or attainment of things unperceived by the senses, which urges us onward and inspires us with energy. In a higher sense, faith is a spiritual force. It reaches up to the heavenly spheres. It lays hold upon eternal things. It acts upon the grosser elements, and moves spiritual essences and immortal intelligences.

"It is in its fullness all powerful. By its exercise God made the worlds, bringing order out of chaos, light out of darkness and visible things out of the invisible, all moved by that spiritual energy called faith. By its power Christ stilled the winds and walked upon the waves, healed the sick and raised the dead. Elijah, by faith closed the heavens, that they rained not, and overcame the might of death, passing with his body into the mansions on high. By faith, Job beheld the coming of the Redeemer, and Paul ascended to the third heaven. And by faith men and women can overcome the influences of earth and time, and raise to communion with angelic beings, and even with God, the highest and holiest of all.

"Man must have faith in God in order to become exalted into His presence. No man knows of himself how to reach that position, nor how to obtain salvation from sin and its effects, among which are sorrow and pain, and death as the ultimate. To learn anything in relation to these important matters he must be taught of God, and faith is therefore absolutely necessary in the outset of any attempt to learn of Him.

"This faith 'comes by hearing,' or in other words is developed by testimony. Through the testimony of men divinely appointed to speak in the name of the Lord, faith is awakened in the human heart. It is a principle existing in every soul, but in the condition of fallen humanity is measurably dormant, until quickened by a divine influence. The word spoken by inspired men, accompanied by the influence of the spirit of truth, arouses faith in the soul of man, and by its force he is led to call upon the Lord, and by its light to see his way to repentance and obedience."

The prophet Alma beautifully explains the principle of faith, and how it is developed in the human heart. In speaking to those who were ignorant of the Gospel, he says:

"Now as I said concerning faith—that it was not a perfect knowledge, even so it is with my words. Ye cannot know of their surety at first, unto perfection, any more than faith is a perfect knowledge.

"But behold, if ye will awake and rouse your faculties, even to an experiment upon my words, and exercise a particle of faith; yea, even if ye can no more than desire to believe, let this desire work in you, even until ye believe in a manner that ye can give place for a portion of my words.

"Now we will compare the word unto a seed. Now if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves, it must needs be that this is a good seed, or that the word is good, for it beginneth to en-

large my soul: yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

"Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

"But behold, as the seed swelleth, and sprouteth, and beginneth to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and beginneth to grow.

"And now behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness;

"Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

"And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must needs know that the seed is good

"And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because you know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

"O then, is not this real? I say unto you, Yea, because it is light: and whatsoever is light, is good, because it is discernable, therefore ye must know that it is good; and now, behold, after ye have tasted this light, is your knowledge perfect?

"Behold I say unto you, Nay, neither must ye lay aside your faith, for ye have only exercised your faith to plant the seed, that ye might try the experiment to know if the seed was good.

"And behold, as the tree beginneth to grow, ye will say, Let us nourish it with great care, that it may get root, that it may grow up, and bring forth fruit unto us. And now behold, if ye nourish it with much care, it will get root, and grow up, and bring forth fruit." Alma xxxii: 26-37.

Note Alma's words on how little is necessary as a beginning. "If ye will awake and arouse your faculties even to experiment upon my words, and exercise a particle of faith; yea, even if ye can do no more than desire to believe, let this desire work in you." This is all he asks as a beginning. All who will do this, and make this experiment in an honest heart, he tells them, shall experience an enlargement of the soul, and by this they may know that the tiny seed which was planted is good, and if nourished will grow, and in due season bear fruit.

Mighty things have small beginnings. Salvation, eternal life, perfectness in the kingdom of God begin when the seed of faith begins to move into life. It may be a very small beginning, but it is nevertheless absolutely essential.

Life is a leaf of paper white,
Whereon each one of us may write
His word or two, and then comes night.
Greatly begin; Though Thou have time
But for a line, be that sublime—
Not failure, but low aim is crime.

JAMES RUSSELL LOWELL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 9, 1905.

EDITORIAL.

BE NOT ASHAMED.

"FEAR ye not the reproach of men, neither be ye afraid of their revilings." (Isa. 51: 7.)

The Former-day Saints had to contend with the shame of the world for the sake of their religion. As a community they were not held in high repute either among the Jews, or among the Gentiles. The Master Himself was not popular, and the element of shame seemed to attach itself to those who became His disciples. They were mostly of the simpler class of people. They were not considered orthodox, as they had broken away from the established usage of the Pharisees and the Sadducees. The chief priests looked on them with contempt. Nicodemus, a ruler of the Jews, went to Jesus by night, because, no doubt, he was ashamed to go when he might have been seen by his friends and associates. But, said Christ, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glory."

"He was reckoned among the transgressors," and when He was handed over to His enemies to suffer on the cross, even the faithful Peter denied that he was identified with such as followed the lowly Nazarene.

This contumely of the world followed the preaching of the Gospel after Christ's departure. When Paul arrived at Rome, the Jews told him: "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." The common gossip of the world, it seems, was against the Saints. Yet Paul was neither fearful nor ashamed of his position as a preacher of the Gospel, for he wrote to these same Romans: "I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." . . . "We glory in tribulation also:" he continues, "knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

There is a close analogy between the Former-day Saints and the Latter-day Saints. The same unpopularity, the same scorn, the same slander and evil-speaking, the same misconceptions and misrepresentations are found in the world to-day against those who obey the Gospel of Christ and become

members of His Church, as there were in the days when the primitive Church of Christ was on the earth. The same cause will produce the same effect be it to-day or nineteen hundred years ago. If the spirit of the world is antagonistic to the Spirit of the Gospel, one might naturally look for the same opposition to the truth, in whatever age or clime the truth comes.

Again, this resemblance to God's former people is limited to the Latter-day Saints. No other people or religious society can be considered analogous to the primitive Church and Saints. None have the same doctrine, the same organization, the same gifts and blessings; and of none may it truthfully be said "that everywhere are they spoken against." True it is that many new movements in religion have received persecution by bigoted people, but this has not lasted long. A few years of scorn and neglect, and then they have been welcomed by their fellow Christians as friends. A striking illustration of this is found in the Salvation Army. During the years of its beginning, the members of this organization were derided and held in contempt; but now it is recognized and honored among all Christian communities, and finds admirers and supporters among the great of the earth, even among kings and rulers.

Seventy-five years ago the Church of Jesus Christ of Latter-day Saints was organized. From the day of its beginning unto the present it has borne the contempt of the world. Though its Elders have visited all parts of the earth, preaching the Gospel without money and without price, and many thousands have received a testimony of its truth, yet the Saints to-day are not more in favor with the world than they were seventy-five years ago. There have been lulls in the opposition, but these periods have not been long. In one form or another there has been, practically, one continuous opposition from the world against the Latter-day Saints.

But the Latter-day Saints need not be discouraged; and above all things they need not feel bad at the reproach of the world. Rather ought they to glory in it, testifying to them as it does of the divinity of the work, and its kinship to that which Christ and Peter and Paul were connected with. Derision has always been a weapon of the devil against the truth, and so the term "Mormon" has become an evil-sounding word in the world, as the words "Nazarene" and "Christian" were in their time.

As Latter-day Saints, and as bearers of the eternal truths of God, we need not be ashamed. If we walk in the light of the Gospel, keeping our lives pure, doing our daily work with thanksgiving and prayer, the contempt of the world will be to our glory; the dishonor of the world will be to our honor in the sight of God; and our degradation in the eyes of the world will be to our exaltation in the kingdom of heaven. Let us, therefore, say with the Psalmist: "I will speak of Thy testimonies also before kings, and I will not be ashamed."

N. A.

"A BRILLIANT LUMINARY."

THE *Deseret News* of recent date has the following kind words to say of the STAR and its work in the mission field:

"The MILLENNIAL STAR, in its Christmas number, presents a fine cut of

the new headquarters of the European mission, situated at No. 10 Holly Road, Fairfield, Liverpool. This is a new departure of that excellent periodical, which, so far as we remember, has never before contained any pictorical illustrations. It announces, however, that during the year 1905 it will give half-tone portraits of the First Presidency of the Church, the quorum of the Twelve Apostles and other leading Elders of Zion and in the mission field with brief biographical sketches of each.

"The MILLENNIAL STAR has been published ever since the year 1840, and has always been well worthy of its title and of support by the Latter-day Saints. It is indeed a bright luminary in the Gospel firmament, and a herald of the approach of the great millennial day spoken of by all the holy prophets since the world began. Its volumes are an epitome of the history of the last dispensation and contain expositions of the principles revealed through the Prophet of the nineteenth century for the enlightenment and salvation of the human family.

"With the new attraction now mentioned, the MILLENNIAL STAR should draw wider attention than ever, and the Saints in Zion, as well as those that are scattered abroad, will do well to subscribe for this worthy magazine, which keeps its deserved reputation and shines as brightly as of yore, while it is abreast of the times and a vigorous defender of the faith. We commend it to friends of truth everywhere. Subscriptions may be sent to President Heber J. Grant at the address of the new headquarters given above.

"We congratulate the Elders and Saints in the various parts of the European mission at having such elegant headquarters, which form a great contrast to the old place at Islington, which, however, in earlier days was a suitable and convenient place for the purpose, and bore with it many pleasant recollections. The missions in Europe are flourishing under the direction of their respective presidencies and the general oversight of President Heber J. Grant, and we wish them all added success in the year upon which we have entered."

THE English papers received a cablegram from Chicago last Monday, which states that Dr. Dowie has put forth the following declaration: "For the first time in my career, I am receiving direct revelations from God." If this news item is reliable, the question naturally arises, By what authority and under what inspiration has Dr. Dowie in the past organized churches and based his claim to being a prophet and an apostle of Christ?

THE Saints of the Nelson branch of the Liverpool conference have raised the sum of 19s. 9d. as a donation to the Joseph and Hyrum Smith monument, to be erected on the Temple block, Salt Lake City. If the Saints throughout the mission wish to aid this worthy cause, they may send their contributions to the conference presidents, who will send the list of names and amounts to the Liverpool office, from whence they will be forwarded to Salt Lake. If conference presidents will furnish us with the amount contributed by each branch, credit will be given in the STAR.

THE second edition of the Life of Joseph Smith, in Danish, has recently

come from the press at Copenhagen. The book is by Elder Andrew Jensen, Assistant Church Historian, who went to Denmark last September to revise the work and superintend its publication. The book is well printed and bound, and has beautiful half-tone portraits of Joseph Smith and the three witnesses to the Book of Mormon. The volume will, no doubt, be welcomed by the Elders and Saints of Scandinavia.

Departures.—The following missionaries sailed from Liverpool for Boston per s.s. *Canadian*, February 4, 1905: James L. Robson, George A. S. Smith, George A. Alder, Henry A. Anderson, Franklin J. Chamberlain, Ole Oleson, Franklin O. Hales, Otto J. Monson, John T. Johnson, Amer E. Hansen, Albert Merrill, Shirley M. Woolley, Gabriel Y. Neerings. Seven emigrating Saints accompanied the Elders. Elder Robson had charge of the company.

District Meeting.—A district meeting of the Church of Jesus Christ of Latter-day Saints will be held in the Temperance Hall, Park Street, Farnworth, February 19, 1905, of the Bolton, Farnworth, and Leigh branches, Services at 2:30 and 6:30 p.m. Friends and investigators are specially invited.

CONFERENCE APPOINTMENTS.

Grimsby	Sunday, March 5, 1905.	
Manchester	„	„ 12, „
Sheffield	„	„ 19, „
Nottingham	„	„ 26, „
London	„	April 2, „
Leeds	„	„ 9, „
Norwich	„	„ 16, „

FROM THE MISSION FIELD.

Street Meetings in London.—The street meeting season in London began on Sunday evening, February 5th, with two rousing, spirited meetings. The audiences were large, and listened very attentively to the message of salvation, and to the testimonies borne by the Elders.

A Branch Organized.—President Briant Stringham writing from Cheltenham, informs us that a branch of the Church was organized at Swindon, with Elder H. J. Burningham as president. A Sunday school was also organized. The Elders and Saints in the branch have a good hall in which to meet, and many come out to hear the Gospel.

District Meeting of the London Branches.—The North London, South London, and Stratford branches held a district meeting in the Finsbury Town Hall on Sunday, January 29, 1905, at which reports were given of the condition of the branches, and the work being done. There was a large attendance, and the Spirit of the Lord was enjoyed richly. The reports showed the work in London to be in a prosperous condition.

Concert at Liverpool.—The Liverpool branch of the Liverpool conference gave a concert in the hall at 10 Holly Road, Monday evening, January 30, 1905. Many friends were present, and with the Saints, enjoyed the evening, which passed pleasantly with music, song, and recitation. President O'Gorman was the master of ceremonies, and the program as he outlined it was rendered in an able manner. A special and much appreciated feature of the concert was the beautiful vocal selections given by Sister Arvilla Clark.

Baptisms in the Pelton Branch.—Elders Edward A. Cottrell and Willard Neeley write encouragingly from their field of labor in the Pelton district of the Newcastle conference. They speak very highly of the value of the Mutual Improvement association as a means of bringing people to a knowledge of the Gospel; also say that much good has been done by the cottage meetings held in the homes of their friends. Twelve souls were added to the Church by baptism in the Pelton branch on Monday evening, January 23rd, which gives the Elders cause for great rejoicing in their endeavors to bring the Gospel to those who are strangers to the truth.

From Bradford and Clayton Branches.—A very successful tea and concert was conducted under the auspices of the Mutual Improvement association of the Bradford branch, Saturday, January 21, 1905. Over three hundred sat down to tea, and the program which was carried out later in the concert was of a high order. It was undoubtedly the largest and most successful entertainment of its kind ever held in Bradford. The association was organized in 1896 with seventeen members. It has a present enrollment of one hundred and thirteen, and its influence and power is constantly increasing.

On Sunday, January 29, 1905, a district meeting of the Clayton branch was held in the Clayton Board school. Two services were held, as usual, one in the afternoon and one in the evening. The attendance was swelled to such an extent in the evening that the hall occupied during the afternoon had to be abandoned, and a larger one procured for the final service. Three hundred and twenty-five Saints and strangers attended the meeting referred to.

Social Gathering at Blackburn.—Elder W. S. Willes writes from Blackburn, under date of January 31st, 1905:

"A tea was given by our kind friends, Mr. and Mrs. Dodgson, 2 Alexandra View, Darwen, Saturday evening, January 28th, 1905, the proceeds of which were given to the Blackburn branch. After partaking of a splendid tea, the remainder of the evening was spent in a social, consisting in instrumental selections, songs, select readings, and games of a high order. Mr. Holden, a talented pianist of Blackburn, rendered valuable assistance in making the evening a success.

"I noted with joy the genuine expressions of pleasure that came from the lips of the strangers present, both during the evening and at the close of the social, and as I contrasted these expressions with the demure looks on these same faces at the beginning of the evening, I thought how beautiful, indeed, would be the labors of all Latter-day Saint missionaries if they could thus be brought in contact with the prejudice of the world. As well might the ice-

bergs of the frigid zones try to withstand the heat of the topical sun as for the biased prejudice of the world to withstand the influence of love which surrounds them in the presence of true Latter-day Saints imbued with the Spirit of God."

Testimonies of the Truth.—Elder Benjamin Willmore writing from Northamption sends the following:

"Many manifestations of the power of the Lord have been given to us here, for the blessing of the Saints, and the increasing of our testimony. Sister Ann E. Trotman was recently healed from scarlet fever and dyptheria, to the astonishment of the doctor who exclaimed that he thought the day of miracles was past. Her mother, realizing the power of the Lord, was led to investigate, and she has recently been baptized. They declare that they have learned more of the truth of the Gospel and its power since becoming members of the Church, than they had all their previous lives in the Church of England.

"The special mercy of the Lord has been made manifest in the home of Brother John Reynolds in the healing of his infant daughter. The little son of Mr. Ernest Agutter has also been healed. The child's mother has recently been baptized, and the circumstance of the recovery of the child has been the means of softening the heart of its grandfather toward the Gospel. Brother James Tysoe recently received a positive testimony of the gift of healing in the Church, as he was raised from a bed of affliction through the power of the Lord.

"In our efforts to forward the work, we held meetings in our lodgings, which gave us two rooms with folding doors. Here we had many joyous times. Our neighbor was a parson, and he brought trouble upon us. However, all his efforts ended in many more becoming interested in the Gospel.

"We have now secured a nice little hall, with exclusive right to the same. We have a successful Sunday school and a Mutual Improvement association. Through the efforts of the Saints, we have an organ, and the services of our organist, Sister Mabel Nichols, are appreciated. On Sunday, January 29th, we held a successful district meeting, at which President Creer and other Elders were present. Our prospects are indeed bright in this field."

Encouraging News from the Turkish Mission.—President J. Wilford Booth writes from Aintab, Syria, to President Grant, under date of December 26, 1904:

"After a journey of one hundred and forty-three days, and 2000 miles, I am home again at headquarters, and am very thankful to the Lord for His manifold mercies unto me during that period. Never in all my life before were my hopes brighter for the advancement of Zion, than at this writing. The reports through the STAR are indeed encouraging. In them we see that the glorious work is going on triumphantly. And then, too, the prospects of success in our own field are better than I ever saw or heard of before. Often the words of President Joseph F. Smith come to my mind: 'The work has gone on slowly heretofore, but the time is near for it to progress by leaps and bounds.' Notwithstanding the lack of special privilege or permission from

the government here to preach and promulgate 'Mormonism,' many of the officers are warm friends and do not desire to stop the progress of the work. During my recent and lengthy visit throughout this mission I had the privilege of meeting with nearly every baptized member of the Church in Turkey. Usually they feel well, and those who are living as they should are stronger in the faith than ever before. There has been a marvelous change in the hearts of the people, and to-day among rich and poor, high and low, the work of the Lord has many friends and investigators.

"I know you are too busy for me to go into detail and read my private experiences, else I could fill fifty such pages as this with incidents favorable to the future work in this land. I could use forty Elders, and put them all in good fields right now, if we only had the recognition, so that we would not cause a general uprising against us by the government. I feel that for some wise purpose the Lord is holding back the Elders from this mission, for I cannot think that one or two or three Elders a year cannot be found for us. It is now nearly eighteen months since the last of us left Zion for this field. Elder Teuscher will leave Aleppo about the 10th of January, and then our laborers will be reduced to only three Elders and one sister, besides our local help."

CHRISTIAN SCIENCE.

PERHAPS no form of religious belief possesses so much fascination for the intellectual and cultured youth as that of Christian Science. Especially is this true of our young women; for a woman's nature is spiritual and sensitive. Where men are organized with introspect, keenly-poised spirituality, they, too, are susceptible to the subtle and delicate, ultra-refined religion, which Mrs. Eddy first named Christian Science. It is somewhat of a mystery to plain folks how the good lady could call her theory "Christian Science," for the Christ has no possible part in her scheme, nor is there any science about it, as men use the term science.

Christian Science, as it is explained in Mrs. Eddy's book, and by some of her followers, deals with the thought of harmony in the universe, and dwells strongly, but vaguely, on the proposition laid down that whenever an individual will come into harmony with the God-principle, then sin, and sickness, will at once disappear. This is an undeniable truth. But it is the method by which Mrs. Eddy would reach that desirable condition to which other Christians must take exception.

The method proposed by the lady is to read her book in connection with the Bible, and no other book or line of writing for one year. The novice is also to repeat frequently such words and phrases as "I am peace, I am love, I am health, I am harmony," etc. Whenever anger, hatred, sickness, or any abnormal condition attacks mind or body, these sentences are to be constantly reiterated, the person to withdraw, when possible, from all other society while he impresses strongly on his mind these ideas, as the thought, or tongue, frames the words. There is a tremendous power engendered in the universe about us, by the action of the human will. And love, peace, health, and harmony, are in a way, psychological forces. Great benefit will result to any

one who cultivates such thoughts. This power is that which might be called the fly-wheel of faith. To think and speak only of love, peace, health, and happiness, is a very sure road to acquire some, if not all, of them. For spirit is force, and the divine soul is operating through spiritual forces.

Another proposition which is sometimes laid down to new beginners is, that one need not drop his own religion, but add this last crowning thought and hope as the star in the crown. This is an attractive suggestion. And it catches a good many who live, as President Joseph F. Smith has so eloquently said, in "borrowed light."

God is a principle with the Christian Scientists as with all other sects, except with the Church of Jesus Christ of Latter-day Saints. But, also, with the Christian Scientists, the Savior, if we are correctly informed, has ceased to be a savior, and He is only Jesus, the son of the carpenter Joseph; yet withal, He is admitted to be a sort of Christ—an apostle of Christian Science, a mind and body healer, yet without a mission of atonement, or a divinely begotten body. Therefore, His resurrection is discredited, and in its place we have reincarnation, complete in most of its Buddhistic details, offered for belief.

Many of the people of the world, hungering for happiness, for faith and the gifts of the Gospel, for peace of mind and health of body, go flocking into this fold, and for a while think they have found the truth at last. They have found a truth, but not the whole truth. They have found one lonely truth, and around it they fashion a creed to suit their fancy. For one objects to a woman being at the head of the church; another thinks there should be no church at all, as truth is free. They become so very broad in their views and feelings that the narrow way looks narrower and narrower to their eyes until they sweep into the broad path at last and go comfortably downward. These malcontents break off for various causes and form sects which call themselves Mind Healers, The New Thought Advocates, etc. But in and through it all is woven a thread of falsehood; even the central truth which they have chosen—that of faith—they have corrupted.

Faith is the vital principle of the universe, but it is faith in God, and in His Son, Jesus Christ, not faith in ourselves, as the center of power.

There is no name under heaven, save Christ's, by which we can come back into the presence of the Father.

Christ's mission to this world was to bring harmony, and, therefore, He is the embodiment of love and peace. But it is a false doctrine to say we are love, peace, or harmony, for we are far from the condition of perfection to which the Savior has attained. And how did He obtain the victory? Not by exalting Himself, or His will; but by giving His Father the glory, and by doing the Father's will. And any one who thinks he can achieve permanent peace, love, or health in any other way deceives himself and he is under the dominion of an apostate power, and must retrace his steps or be destroyed.

There is but one way to obtain peace, love, health, and harmony, and that is by rendering obedience to the laws and ordinance of the Gospel which Christ died to establish. He says Himself that He came not to bring peace on the earth, but a sword. Yet He brought the elements and conditions of peace, and gave them into the hands of His own Apostles, and through that authority to the inhabitants of the whole earth.

The sword of injustice and hatred is always against the man or woman who seeks to serve God; and the only way to attain to perfect peace is to conquer, first of all, ourselves; then to render obedience to every principle of truth and every ordinance Christ established. And even then the warfare with self and the terrible contending elements of sin which assail every mortal dwelling on the earth, goes on and on. Some people may hypnotize themselves into a lazy, selfish calm, by avoiding effort and obnoxious circumstances; but the deepest lesson we have to learn, after all, is how to bring peace, love, and harmony into the lives of others, and then our own lives will be so flooded with joyous labor and happy toil that we shall have no time to question our own individual condition as to health and love.—*Deseret News.*

THE PRAYER-PERFECT.

Dear Lord, kind Lord,
Gracious Lord, I pray
Thou wilt look on all I love,
Tenderly to-day!
Weed their hearts of weariness
Scatter every care
Down a wake of angels-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
This vast treasure of content
That is mine to-day.

JAMES WHITCOMB RILEY.

DIED.

HYDE.—At Manchester, December 12th, 1904, William James Hyde, infant son of Walter and Louisa Pike Hyde; aged three months and three days.

DITLY.—At Belfast, Ireland, January 9th, 1905, George Ernest Ditly aged 1 year, 8 months.

CATTERWELL.—At Borley, Essex, January 13th, 1905, William Catterwell, aged 51 years. He was a faithful member of the Stratford, London branch.

CONTENTS:

The Westminister Confession Repudiated 81
My Experiences with the Latter-day Saints 83
Diseased by Eating Pork 85
The Beginnings of Faith 85
Editorials:
Be Not Ashamed 87
"A Brilliant Luminary 88
Editorial Notes 90
Departures 91
Conference Appointments 91
From the Mission Field 91
Christian Science 94
Poetry:
A Perfect-prayer 96

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.